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THIRD REPORT

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OF THE

HAWAIIAN MISSIONARY SOCIETY,

PRESENTED BY THE

BOARD OF DIRECTORS

AT THE

ANNIVERSARY MEETING, MAY, 1854.

MISSION PRESS,
HONOLULU:

1854.



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THIRD ANNIVERSARY.

THE HAWAIIAN MISSIONARY SOCIETY held its third Anniversary in the Seaman's Chapel, Honolulu, on Tuesday evening, May 30, 1854.

Rev. Asa Thurston, President of the Society, in the Chair.

The meeting was opened with prayer, after which the Annual Report was read by Rev. E. W. Clark, Corresponding Secretary.

The Treasurer's Report was read by Mr. S. N. Castle, Treasurer.

On motion, it was

Voted, That the Directors be authorized to expend a sum not exceeding one-fourth the receipts of the Society, in propagating the Gospel at the Sandwich Islands, provided, however, that donors be allowed to designate the objects to which their contributions shall be devoted.

This resolution is in accordance with the second Article of the Constitution which reads :

"The object of this Society shall be the propagation of Evangelical Christianity in the islands of the Pacific, or in other parts of the world, at the discretion of the Society."

The object of the Society includes Home Missions as well as Foreign.

A letter was read by the Cor. Sec., from Dr. Anderson, Secretary of the parent society, suggesting, that as the Hawaiian Churches are becoming independent of the A. B. C. F. M., it is fit the Society should be independent; and on motion, it was

Voted, That Art. 1, of the Constitution be altered so as to read, "This Society shall be called the HAWAIIAN

MISSIONARY SOCIETY;" leaving out the words, "Auxiliary to the American Board of Commissioners for Foreign Missions."

Some interesting remarks were made in relation to the opening of Japan to the labors of this Society.

Rev. Wm. P. Alexander was appointed to preach the next Anniversary Sermon, Rev. L. Smith, substitute.

The following officers were chosen by ballot for the ensuing year.

President, Rev. Asa Thurston,

Vice Presidents, Hon. John Li, Rev. Wm. P. Alexander, T. Coan, R. Armstrong, G. B. Rowell.

Corresponding Secretary, Rev. E. W. Clark.

Recording Secretary, Rev. D. Dole,

Treasurer, Mr. S. N. Castle.

Auditor, Mr. C. R. Bishop.

Executive Committee, Rev. S. C. Damon, L. Smith, Mr. J. T. Waterhouse.

The above officers constitute the BOARD OF DIRECTORS.

THIRD REPORT.

A kind Providence has brought us to the close of the third year of our existence as a Society. For the commencement and progress of our operations to the close of the last year, we must refer you to previous reports.

We are called upon, for the first time, to record the death of one of our missionaries. Oponui, of Strong's Island has been suddenly called from his work. He witnessed a good profession to the last. Says Mr. Snow, "Let no such thought any where arise, as that Oponui was sent in vain to these benighted ones. He did his work and did it well; it was a good work too. God called him early. But with us the savor of his name is like precious ointment."

We would record, with sorrow, the death of one other helper in the Micronesian Mission, Mr. Louis Corgat of Ascension. He seems to have been raised up by Divine Providence for an important work, in the commencement of this new mission. This seems the more remarkable, as he was educated a Catholic, and has been for many years a wanderer on the ocean, and in the islands of the Pacific, and emphatically, "without God in the world." By his own account, the effects of a severe illness, a few years since aroused him to religious thoughtfulness, and to a reform. From the first, he gave his most cordial aid to the establishment of the mission; and his knowledge of the Bonabe language, and natural energy of character, rendered him an invaluable helper. "We have some reason for hoping," says Dr. Gulick, "that his trust in Christ was a scriptural one, though his mind was still far from being fully enlightened. We hope his external transformation may have progressed to an internal change of the heart."

He died in August last, after a short illness, in a little

less than a year from the establishment of the mission on Ascension. His loss cannot well be supplied.

The attention of the Society has, heretofore, been wholly directed to the Missions in Micronesia and Fatuhiwa, of the Marquesas group.

Our last report brought down the history of the Micronesian Mission to the close of 1852. Letters have since been received from Ascension, to Aug. 22nd, and from Strong's Island to Oct. 25, 1853.

ASCENSION.

Our last report left our brethren on Ascension, living together in their "own hired house," in the Kittie tribe, acquiring the language and gaining acquaintance with the people. Early in the year, they removed to a new location a short distance from their first place of residence. They have been engaged more or less in teaching a few scholars the English language, but at the last dates had not commenced preaching in the native language. Mr. Sturges has been much occupied in building a house and preparing for future labors. Kaaikaula was engaged in much the same way. The Nanakin was disposed to fulfil his pledge to afford them protection, while they remained in his tribe. They had no special fears for the safety of their persons or property. In all their plans, they received the efficient aid of Mr. Corgat, whose death they have been called to mourn. The harbor had been visited by a considerable number of whale ships, and an opportunity had been afforded of preaching to seamen and distributing tracts.

Early in April, Dr. Gulick made a short visit to Strong's Island, touching at Wellington Island, being absent from home only ten days. A full account of this visit, with a description of Wellington Island has been received.

In June Dr. Gulick removed to the Metalanim tribe, about 20 or 25 miles from Rono Kittie. He had previously visited the place and selected a site at the windward harbor, and superintended the building of a house.

The Kittie and the Metalanim tribes have long been on unfriendly terms, and hostile conflicts occasionally take place between them. It is hoped the residence of missionaries in both tribes, will promote peace, as well as greatly extend the influence of the mission.

Dr. Gulick, thus speaks of his leaving Rono Kittie: "June 6th, Monday, at about 2 o'clock in the morning, I set out from Rono Kittie, in two whale boats, taking half my goods, and accompanied by my wife. One of the boats belonged to Mr. Corgat, and one to the Kittie Nanakin, for which I paid him. And I ought to tell you regarding the Nanakin, that though I was leaving him and his tribe, he was very kind and watchful over me till the day I left. Mr. Corgat thought it questionable whether I could at all get the Nanakin's boat to go into the hostile Metalanim tribe, but he even offered it before I could ask him. I did not ask his consent to leaving the tribe, because, in the first place I did not wish to give him the least idea of being able to control us in such matters, and also because he would have opposed it. He knew that for months I had spoken of leaving, and when I had made up my mind I informed him. I told him I left because from the first it was our intention to occupy Metalanim as soon as we could. I thanked him for his care over me—I said I should inform all Sandwich Islands and American friends regarding it. He had asked Mr. Sturges, if I left the tribe and was ill treated by natives of other tribes, whether Mr. Clark would think he had violated his pledge to protect the missionaries; and I of course assured him to the contrary. It is a common Bonabe habit to rob a white man of all he has, if he attempts to leave the tribe, and I only owe it to the Nanakin that I suffered so little."

Dr. Gulick, since his removal to Metalanim has been busily engaged in getting settled in his new Home. He has also instructed a class of eight or ten scholars in English. He has held one service on the Sabbath in English. A few foreigners attend; also a service in

Hawaiian attended by a few Hawaiians residing there. He hopes soon to commence a Sabbath-day service in the Bonabe language. Dr. Gulick is still looking to the Kingsmill group as a future field of labor.

Mr. Sturges and Kaaikaula are still at Rona Kittie. They can do but little in communicating instruction until they have acquired a knowledge of the Bonabe language. Their work at present, is mainly preparatory for future labors.

'STRONG'S ISLAND.

Letters were received from Mr. Snow, in December, giving a pretty full account of his first year's residence at Strong's Island.

A house had been built on the ground given them by the king, and they found themselves comfortably situated. The king was kind and attentive to their wants. A school had been commenced, numbering about 30 pupils, among whom were some of the king's children and other chiefs. Says Mr. Snow, "I have never met with children so interested in learning to read and spell every thing they can get hold of. How long this may continue I cannot say, or whether they will, as a people, ever be able to understand and adopt the English, as their written language, it is equally hard to predict. But if my life is spared it shall not fail for want of the fairest trial which I am capable of giving. To give this few people a written literature in their own language, is altogether out of the question."

"Our first Sabbath on shore," says Mr. Snow, "after the Caroline left, the king gave orders to his chiefs, and through them to his people, to have no more work done on the Sabbath. It has now become so far an established custom with them, that the Sabbath, to outward appearance, is observed with as much propriety as in many of our religious communities at home."

The congregations on the Sabbath, number from 75 to 150. The king sets the example for his people by

always being present with his wife and all his family, unless something very special prevents. "None," says Mr. S., "listen with such apparent deep interest as the old king himself. We not unfrequently see him brushing away the tears. When I first spoke to them about what Christ had done to save them, he came to me after service and asked several questions about the Savior, indicating the greatest wonder and surprise at what he had heard."

But the mission has been called to some trials. Daniela Oponui, the Hawaiian helper, was suddenly removed by death in August last. Mr. Snow has now no male helper in the Mission. Serious obstacles have been thrown in his way by dissipated seamen. While he has been encouraged and aided by some who have visited the Island, others have promoted drunkenness, and other vices among the people.

Mr. Snow is still calling for a medical helper. In this call he is joined by the king. An additional missionary for Ascension has been appointed by the A. Board. He may be expected here during the present year. It is to be hoped that he will be accompanied by a physician for Strong's Island. More Hawaiian laborers are also desired for Micronesia.

Supplies were forwarded to this Mission in February, by the whaleship Massachusetts, Capt. Bennett.

FATUHIWA.

The mission to Fatuhiwa, mentioned in the last report, sailed June 16th; Rev. Mr. Parker, at the request of the Directors, accompanied the Mission to their field of labors and afforded important aid in commencing the work. Mr. P. has furnished the Society with a report of his visit to Tahiti and Fatuhiwa.

At Tahiti, Mr. P. met with Rev. Mr. Howe, and others who took an interest in the Mission. As requested by the Directors, Mr. Parker had an interview with the French Governor, at Tahiti, who expressed appro-

bation of the Mission. The Governor stated, that the French claimed possession of the whole Marquesas group, although they had not yet made any demonstration of authority at Fatuhiwa. He expressed the same to the chief Matunui, who seemed disposed to resist the claim, saying, that no Frenchmen had ever been in Fatuhiwa, and he did not see how the island should become theirs.

After a delay of twelve days at Tahiti, the Mission sailed Aug. 6th, for Fatuhiwa, and arrived the 26th of the same month. Their first arrival is thus noticed by Mr. Parker. "The island of Futuhiwa was in sight early in the morning, Friday, the 26th of Aug., and at sundown we anchored in the bay Omoa. Canoes came off before we anchored, and learning that Matunui was on board, they carried the news ashore, which brought off numbers of the men of the bay to meet their long absent chief. They were apparently much rejoiced at his return. It being near dark, they soon left; the returned chief taking passage with them on one of their canoes to meet his friends on shore." The next day, Mr. P., with the Missionaries and Mr. Bicknel, took up their lodgings on shore.

The people were informed that the next day was the Sabbath, and they were requested to assemble for religious worship. "A convenient spot was selected," says Mr. P., "outside the house I occupied, on a large stone platform, shaded by two large kou trees. There about 150 in number—chiefs, men, women and children collected, for the first time to attend the worship of the only living and true God. We introduced our worship by singing a hymn in the Hawaiian language. One of the native preachers offered prayer, after which I addressed them at some length, explaining to them the object of the missionaries in coming to dwell among them, in compliance with the request of their chief. They were attentive and orderly, and only interrupted the meeting to ask questions relating to what was said

to them, or express some approbation of their feelings."

After the Royalist had been at Fatuhiwa a few days, a French brig arrived, bringing a Catholic priest and two Hawaiian Catholic teachers, from Nuukahiwa. They had heard from Tahiti that Protestant teachers were on their way to Fatuhiwa, and made all haste to counteract their labors. They claimed the island as belonging to the French, and requested that the Protestant teachers should be sent back. The native chiefs were disposed to resist both these demands. They left the two Hawaiian teachers with the assurance that a French priest should soon come and reside permanently on Fatuhiwa.

After seeing the missionaries comfortably located, Mr. P. took leave of them and the people, and sailed for Tahiti, Sept. 6th, where he spent a few weeks and arrived at Honolulu Nov. 1st.

The last dates from Fatuhiwa, are Feb. 4th. A comfortable house had been built and the people were friendly, but adhered with a good deal of pertinacity to their tabus, their deities and their superstitions. Wars between the different tribes were of frequent occurrence. The chiefs possessed but very little authority. A Catholic priest with additional helpers had taken up his residence on the Island, and they were doing what they could to gain an influence over the natives, by furnishing them amusements, distributing cloth, trinkets, etc. A few attended Protestant worship.

Our brethren meet with serious obstacles, but Kekela writes that they are not disheartened. Their trust and hope is in the Lord, that he will be their help in that land of darkness. "They can say," says he, "with Nehemiah, 'The God of heaven, he will prosper us; therefore, we his servants, will arise and build.'"

Letters and supplies were forwarded to this mission a few weeks since, by way of Tahiti. Letters were also written to Rev. Mr. Howe of Tahiti, asking for his aid and counsel in regard to the mission.

The Directors have held frequent meetings during the year to transact business of the Society.

At a meeting held May 2nd, the following resolution was adopted :

Resolved, In view of a benevolent person in Honolulu having given the sum of one hundred dollars to the Society for sending a missionary to Japan, we now devote the sum of \$1,000 dollars to this object, to be held at the disposal of the A. B. C. F. M., and the Secretary is hereby directed to communicate this resolution to the Board in Boston."

The Directors were led to this step by the arrival here of the U. S. sloop-of-war *Saratoga*, from Japan, with the intelligence that Com. Perry has concluded a Treaty of Amity and Friendship with Japan, thus affording the hope that the way is preparing for the spread of the Gospel, even in that exclusive Empire. This donation was given by Mr. J. T. Waterhouse, with a request that the Society would devote an additional sum to this object. The above resolution has been communicated to the A. B. C. F. M., with the assurance that this Society will furnish further aid if a suitable missionary shall be sent to Japan.

At the same meeting, the Directors appropriated one hundred dollars to aid the people in building a church at Lihue, and the same sum to South Kona.

At a more recent meeting, \$2,000, were appropriated to the Micronesian Mission, in addition to \$1,000 previously appropriated; and \$1,500 to the Mission at Fathuwa. These sums will be used as needed. The Treasurer's Report will show the present state of the Treasury.

The native churches and the foreign community have rendered generous aid to the objects of the Society. We would solicit the continuance of this aid. New islands may soon be calling for help, and Japan, herself, may yet stretch out her hands to us for the Gospel. Are our hearts and our charities enlarging in proportion.

to the new demands upon us? From our position, Providence will inevitably make large demands upon us for this great work. And shall we not rejoice in this? In what work more ennobling can we engage? What will more effectually promote our happiness here, or raise us to higher seats of honor and felicity in that kingdom which is "righteousness, peace and joy in the Holy Ghost?" Let us rejoice that we are counted worthy to be co-workers with God in this good work.

In behalf of the Directors,

E. W. CLARK,
Cor. Sec.

Calderwood